A FATHERS LEGACY.

Sir *Henry Slingesbys* INSTRUCTIONS To his SONS.

Written a little before his Death.

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A FATHERS LEGACY TO HIS SONS.

IT is not unknown unto me (my dear Sons) how many perſons of quality have beſtowed their pens on this *Subject*; wherein I am to addreſs my ſelf out of my *Fatherly* and tender care towards You. The ground of my diſcourſe ſhall be *Inſtru-*

ction; whereto, I am confident You will be ready to give the more ſerious attention, in regard it proceeds from his mouth, and devotion of his heart; who with a parental and tender affection ever loved You while he was living: and now dying leaves You this *Memorial* as my *laſt Legacy* for Your future benefit, improvement and direction. Our laſt expreſſions uſually retain the deepeſt impreſſion; eſpecially, being uttered by a tongue whoſe relation did highly indear us; and whoſe words are the very laſt he ſhall ſpeak upon earth: being within few hours to pay his debt to Nature: and ſtand at

that

that Barr, and appear before that *High-Court of Juſtice*, from whence no *Appeal* will be admitted. But my *Preamble* muſt not be long, ſeeing the definite *Sentence* of death hath limitted my time ſo ſhort.

My beginning ſhall receive life from *Him*, from whom we all derive our beginning; whom You are above all things to fear: and that with no ſervile but filial fear; not ſo much for *fear* of *puniſhment*, or *hope* of *reward*, as out of pure zeal and cordial love to his ſacred Majeſty; who will recompence our momentary ſufferings with crowns of immortal glory: and cloath our conſtancy

with incorruptible Robes of beauty. but no *combat*, no *conqueſt*; you are to fight a *good fight* before your *warfare* become a *triumph*. And truſt me, my dear Sons, ſuch influence has my long impriſonment wrought upon me: nay, ſuch divine operations has his powerful Spirit acted upon my poor ſoul: as I hold him a weak-hearted Soldier, that faints under the *conduct* of ſuch a Commander; who patiently died for our ſins: and victoriouſly roſe for our juſtification. I muſt ingeniouſly confeſs, that upon my firſt reſtraint, my conflict was ſomething difficult; before I attained this Chriſtian *attemperature* and compoſure

poſure to my reſolves : I could not for a Seaſon, but friendly converſe with *that*, which I now mortally hate. He that conſorts with the *Pelican*, cannot chuſe but ſmell of the *Wilderneſs*.

I begun by help of my ſolitude and long retirement (a place to me of infinite improvement) to recollect my ſelf, and ſeriouſly to meditate how my too near and familar ſociety with the *world*, (though never deeply drenched in it) was the high way to procure a divorce with God. It was my ſtudy therefore to leave it with my affection, before ſuch time as I became enjoyned to leave it by a neceſſitated diſſolu-

tion. I considered how the life of a wise man was to return to God; and to hold all things under him as *Secondaries*: Him only the *Primary Good*. This was the Mirror that flattered not.

During my late privacy occasioned by my captivity, store of vacant hours were reserved for me; the expence whereof conduced more highly to my inward benefit and advantage, then all my fore-past liberty. For before I knew not what it was to wrastle with my self, till restraint (an useful, though unwelcom Messenger) brought me to a due and exact consideration of my self; and the present condition whereto I

was reduced. Yet in this my retire and receſs from the world, I could not chuſe but encounter with ſome dangerous *Remoraes* to foreſlow my paſſage and proficience. Aſſiduate Offices of profeſt amity, viſits of friends with other obliging ties of relation were daily *contriving* new, but affectionate ways, how to call me from my ſelf, and reduce my Thoughts to a more familiar converſe with the world: and conſiderable motives to induce, and effectual enough to operate upon a meer human fancy, were preſented to me: but none more powerful acting, then my tender reflexion upon your young and unexperi-

experienced condition, my deareſt children: whom, as it had ever been my conſtant care to educate in a correſponſive way to your extraction: ſo it was my deſire that my ancient and lineally deſcended eſtate, might without incumbrance fall upon you my Elder Son: together with ſuch a competent *conferment* upon your younger Brother, as the conveniency of his Fortunes might diſingage him of that ſervile condition; which too uſually the young Gentry of our land, through neglect of timely proviſion, become liable to, I mean *beholdingneſs* or dependance on the Elder, The diſcuſſion of

theſe, ſeriouſly weighed, brought me to *conſider*, what I could not forget with honour; how you were thoſe precious pledges wherein I had treaſured all my inferior hopes, being next in care to the eternity of my Soul. In this my Treaty with the world, I bethought me likewiſe how *your virtuous Siſter* whoſe pure and unblemiſhed fame has conferr'd an high additament to my comfort: and incomparably revived me in this my irrevocable Sentence to the Scaffold; how She, I ſay, was not to be neglected, how highly tendred: for though ſhe appeared compleatly qualified, and with the choiceſt ornaments

ments of Nature richly furniſhed; nay, with Noble Relations ſufficiently ſtrengthned yet there is ſomething more required to make a perſon of Honour, be ſhe never ſo perſonally accompliſhed, a Miſtreſs of great Fortunes.

Theſe were thoughts of a long diſcourſe, and ſtrong debate: neither, were they with leſs vehemency ſeconded by ſuch, whoſe ſetled and immutable affections (ſuch was their integrious candor and intimacy to me in my greateſt extremes) aimed no leſs in the prudent advice, at the future ſucceſs and advancement *of* mine then *their* own. And their Boſome-

Counſels

Counſels diſpatched it; ſo as what the *conſtancy*) or what others termed it, *pertinacy*) of opinion would not aſſent to, the amicable care of faithful *Truſtees* effected. This quieted my thoughts and brought me again to my ſelf.

And I found this calm and well ſetled compoſure, a precious princely ſtructure. I found no Billows diſpaſſionately acting to endanger the paſſage of my late ſurcharged Veſſel: All appeared to me as in a Calm Sea: and as one in a ſafe harbour, I begun to recal to mind thoſe Divine Contemplations; which my late converſe with ſecular occaſions, had

ſo

ſo prejudicially eſtranged from me. I begun to take a more ſerious view of what I had to my intellectual gain obſerved, and what I had in my own default neglected, I took my mark as by a Landskip, how the World was a ſhop of diſguiſes and falſe faces. And I concluded upon my review of theſe, ſumming them up to their utmoſt period, *How all things were vanity, ſave only to pleaſe God, and to ſerve him.* Make this your Anchor-hold, and you may ſail ſafely; You ſhall manage your affections with that equal and diſcreet temper, as nothing can be poſſibly acted by You to diſparage you: or lay the leaſt aſperſion

aſperſion on Your honour. It is not to be queſtioned, but the high eſtimate that men ſet upon this World, captives their affections: making them heavily leave what they did ſo heartily love. For what men enjoy with delight, they muſt neceſſarily forgoe with grief. Be continent then in Your deſires, and indifferent in your enjoyments, and you ſhall leave what You did ſo coolly love without diſguſt. But this would prove a receit of hard digeſtion to their Stomachs, on whom theſe inferiour contentments have taken ſeaſure: make devotion then your compleat Armour, to ſecure You on the Main,

Main, and conduct You to a peaceful Harbour. The only way to free you from this ſervitude, is to bring the world to ſerve you, and not you it. Being ever obſerved to be an imperious Miſtreſs, but a ſubmiſſive Servant.

I ſhall now take occaſion to make my recede from the World (as I find my enjoined hours near approaching) and take a turn or two in the Temple; But fearful be my feet to enter into the Sanctuary with too much confidence: I ſhall not, though you be mine own, propoſe to You Rules of *Religion*: I hope your education by the aſſiſtance of Gods Spirit hath already initiated and grounded

grounded you in thoſe Principles that may not only inform Your Knowledge how to believe; but for the practive part *too*, what to do that You may eternally live; Yet excuſe my fears, I cannot leave You ſo: though my deſires have ever gone along with an humble fervour of being rather an *Hearer*, then a *Teacher*: my tender zeal to your proficience & progreſs in Chriſts *Shcool*, will not ſuffer me to omit any thing that may neceſſarily *conduce* to Your ſpiritual inabling in matters of eternity.

Above all things, then my dear Ones, be it your eſpecial care to beware of *Novelliſme*. It is this, whoſe

whoſe pernicious ſeed has ſpread ſo many dangerous Sects, Schiſmes and Hereſies. Nay, the only ruin to the foundation of Religion : having begot ſo many main breaches and fearful rents in the Church ; as it it above the compaſs of humane wiſdom to make up the decays of ſo disjointed a Fabrick : or how to contrive a *way* for repair of thoſe demolitions : As it is the finger of God that can only effect it, ſo may his name only have the glory of it.

For You my Sons, may it be Your deſire rather, to appear faithful and fervorous Profeſſors, then forward and contentious Diſputants.

It

It has been an inherent property to many of our ancient School-men, either tranſported with the Spirit of ſingularity: or from ſome other diſcontent ariſing from their fruitleſs purſuit after ſome eſpecial Office or Place of Preferment; to enter the Liſts: and become profeſt Champions for broaching Error and Sedition; by imbroiling the quiet of the Church, and expoſing the long-continued unity which ſhe formerly enjoyed, to thoſe fatal miſeries of endleſs deviſions: which broke forth into National quarrels, and ſuch implacable hoſtility; as the Church became a conſtant Patient.

But

But no hand ſo inclinable to pity, as to apply to her bleeding wounds a timely *remedy*. Now, reſolve me, did not ſuch Arguments ſpringing from the brains of thoſe ambitious & opinionate Sectaries produce bitter fruits, when their poyſonous Doctrine begot ſuch dangerous diſtractions in many flouriſhing and eminent States Lend not your leaſt attention to theſe: the perverſeneſs of their Spirits uſually invert all ſence: and the inconformity of their depraved Doctrine will ſooner intangle then inform your Judgment. You have learned better things: relie then on thoſe juſt and orthodoxal Princi-

ples,

ples, which retain in them that powerful efficacy, as they will teach You how to believe, and how to live. By which means (for a better rule I cannot preſcribe you) Your blameleſs Converſation ſhall manifeſt to the *world* the fruits of your faith. How fruitleſly beſtowed are thoſe empty hours, that are employed with what ſubtilty of arguments they may *diſpute*, but never with what purity they may *live*. Polite Orators, but prophane Profeſſors. Such *Sophiſters* are but titular Chriſtians. Believe it their ought to be no controverſie, but *conference* among the Servants of Chriſt. Which being diſcreetly ſeaſoned

ſoned with meekneſs and mildneſs, beget more converts to Gods honour, then a thouſand fiery ſpirits ſhall ever do, by ſpeaking in thunder.

I would not willingly be thought to fall ſhort of that Parental zeal which I owe You. Men have nothing to give, but what they receive, and what I have received, I ſhall here by advice freely communicate unto you. *Subjection* to *Superiours* is a precept of high conſequence; I ſhall not inſiſt on each particular; it is too large a field to walk in, and too lofty an aier to deſcant on: It may ſuffice, that I am to ſacrifice my life in that conteſt: and without

without averſeneſs in ſo *high an intereſt*. For you my Sons, be it Your eſpecial care to ſubmit your ſelves to *your Superiours* in all *lawful things*. It is an *undiſpenſable injunction*: and ought by perſons of each diſtinct *Quality*, when they are *conſcientiouſly* thereto Obliged, to be *religiouſly* Obſerved. This might ſeem to Oppoſe my Tenent; but I ſhall make it *perſpicuouſly* appear to any unintereſſed judgement, much otherwiſe.

The *Crime* wherewith I ſtood charged, was *Treaſon*; which my Conſcience dictated to me, bare the Cognizance of *Loyalty*. To which Principles, as I was nurſed

in it, ſo I mean to death to continue a conſtant *Profeſſor* of it; wherein if any one, as there be many, ſhould *oppoſe* my *Opinion*; and tax me firſt of obſtinacy in my refuſing to ſubmit to any *Compoſition*: and ſince in appealing from the Juriſdiction of that *High Court*; whereto I conceived I could not be in a capacity to be ſubject, being neither *ſworn* nor *known* unto it. Though I was, as ſome thought ſlow in my *Reply* and perſonal defence at the *Barr*; may it ſtand with the patience of good Men to hear the modeſt *Apology* which I here recommend to their peruſal after my death: wherein, my Dear Ones,

You

You may return a grateful *Office* to your dying Father, in communicating it to our Relations; or any Perſons of Quality that ſhall hereafter Requeſt it. *Words* ſpoken in *Seaſon retain precious reſemblances*; but I am confident no *Words* could have been ſpoken by me at my *Arraignment*, that would have been conſtrued ſeaſonable: So *highly* was the *Preſidental Court* prepoſſeſſed againſt me. My defence ſhall be ſhort, diſſecting it ſelf into two particulars.

Motive I.

THE firſt Relates to a Caſe of Conſcience;

which to Oppoſe even in matters of *Indifferency*, would raiſe ſuch a tempeſt in the inward *Region* of the *Soul*, as would not be quickly calmed. I underſtood, how I could *enjoy* no peace in it by checking it; and that in the careful *compoſure* of it, reſted my quiet: having not only ſufficiently learn'd, but *experimentally* felt, how there was in it either a *continual Feaſt* to cheer me; or a *cloud* of *witneſſes* to *condemn* me. I *conceived* then how the *cure* of a *troubled Spirit* was a receipt of high and *precious conſequence*. It was my aſſiduate care therefore to remove all ſuch ſubtile witneſſes from within me, that

that might at the *High-Court* of Tryals condemn me: as for other *Teſtates*, they were the leaſt of my Fears: I knew how *Conſcience* would prove my individual *Conſort*; I held it therefore dangerous to diſpleaſe it, leaſt I ſhould periſh by it. This might ſeem to be of light weight in a temporizing ſkale; but it poized more heavily in mine.

My high obligations confirmed by Oath, and bound in, I muſt confeſs, with an inviolable tie of Religious *Love*, had ſo inſeperably united my thoughts to the devotion of allegiance; as the ſerious and conſtant Obſervance of it begun to have

that influence over me, as in the end it Reſolv'd to a Caſe of Conſcience.

Sundry Diſputes with ſinewy Arguments to decline my opinion were *frequently* entertain'd by me, *during my* ſeveral places of impriſonment: but I apprehended all theſe too weak motives to alter my reſolution, or leſſen my affection to ſuch an incomparable Object of *Soveraignty*. Upon theſe premiſſes I conceive that if I ſhould appeal even to thoſe who are apteſt to traduce me or inveigh againſt that conſtancy (miſ-conſtrued *contumacy*) which appeared in me, they could not but in ſkrewing their cenſures to

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the higheſt pin, interpret it otherwiſe then an *Error* of *Love*, but no *Love of Error*: being ſo integriouſly *grounded*; as it admitted no alloy or mixture with By-reſpects or ſelf-intereſts; which is become ſuch an Epidemical Diſeaſe, as it has got generally an influence over the whole World.

but to return to You, my dear Sons, to whom and for whoſe benefit theſe my *laſt directions* are addreſſed; Be it your care in the free injoyment of a private condition: or in what quality ſoever it ſhall pleaſe the Almighty One to Rank You; to mould your Spirits to that temper, as Your

diſcreet carriage may free You from publick cenſure, Many eyes and many ears require *cautious* and preventive *Thoughts*. The only way to be ſecure, is not to be active in affairs of State. As for thoſe who make it their practice to be *Fiſhers* in *troubled waters*; it were very ſtrange for them who practiſe that Trade long, to gain by the purchaſe. *Privacy*, as it is the only recluſe of ſafety; if Your Hours in it be not well *imployed*. it may become as dangerous as a place of Agency. Caves may be as *proper* for deſignes as Theaters for *Action*. It is the mind that makes the undertaker free, whether he be

reſidentiary in a *Wilderneſs* or in the *World.* Be it Your care to reſerve a ſickle for your own harveſt. He cannot chuſe but lay himſelf open to many dangers, who deſires to have an Oar in every Boat: or *too Officiouſly* to engage his *Perſon* in others Concerns. Make Your *Thoughts your own.* and loyal deſires cannot redound to your prejudice. It is want of ſecrecy, and too much credulity that makes *many Free-born Subjects*, Bondmen by forfeiture of their *Liberty*: and by their profuſe tongues ſubject their heads under others girdles.

I have been conſcious herein my ſelf, which moves

me to be more intentive to this Caution ; the neglect whereof has brought ſo many mens eſtates & lives to ruine. For the *Liberty* of a *Subject*, as I hold it to be a *brave* but *rare* Intereſt; ſo I ſhould account him, if it were my fortune to live with him, unworthy the title of ſo eminent a priviledge, who will not ſtick to engage that *Liberty* to the ear of a ſtranger. But let me not forget my ſelf by inſiſting too amply on theſe Obſervances : I ſhall now *deſcend* unto the *ſecond Motive*, which not only induced but confirmed me in my *Reſolution to Loyalty*.

Motive

Motive 2.

IT has been my fortune to hear *ſundry perſons* as well Spiritual as Secular to enlarge themſelves by way of Argument upon this Subject: and ſome of theſe, to my knowledge, men of ſingular abilities: and in all the *Progreſs* of their Diſputes touching Legal and Lineal *Soveraigntie*, they *poſitively* concluded for me; though the Arguments of *Paræus*, *Zuinglius*, *Buchanan*, with ſundrie other Anti-Monarchical Authors were frequently andwith much vehemencie

hemencie alledged, preſſed, and purſued : ſo as, even thoſe who were of the adverſe Partie, pretending themſelves convinced with ſoliditie of Argument, and ſtrength of *Reaſon*, ſeemed wholly ſatisfied with thoſe *rational Aſſertions* : though, indeed, their plauſable pretences proved to my ſelf and others colourable diſguiſes, meerly to catch and circumvent us ; being afterwards, to expedite our diſpatch, *produced* for evidence againſt us. But *look* not upon theſe Agents with a vindicative eye, as You tender my commands. Your Father has forgiven them, do you the like, He retains a ſlight

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memorie of his patience and *dolorous Paſſion*, who forgave his own death: that cannot in the *recollection* of his own *unworthineſs*, paſs by all indignities; nay, who with much *compoſedneſs* has not learned to ſmile upon the affronts and injuries he ſhall *occaſionally* ſuffer in this life. I muſt confeſs, the firſt Onſet or Encounter, before I became well *Schooled* in the diſcipline *of* ſuffering, preſented to my fraitie ſundrie inſeparable difficulties: But *cuſtome* and continuance has ſweetned thoſe diſguſts; finding them, if ſeaſonably applied, and temporately digeſted, the ſoveraineſt Receipts that the conſtitution of

of man can partake: by ſubmitting his will to his command, *whoſe inſcrutable* wiſdom far above the pitch of all humane apprehenſion, *declares* his infinitie by ſweetning thoſe ſufferings, which an indulgent or innate love to our ſelves had ſo much imbittered. We cannot ſhare in a *Crown*, if we have no part in the *Croſs*. And bleſſed be his Name that has armed my weakneſs with this Reſolution: preparing in me a mind no leſs ready to bear, then Juſtice was to inflict: my actions by Gods aſſiſtance ſhall in this *approching* hour of my ſuffering expreſs it: though I ſhall appear ſlow in the elegancy or flouriſh

riſh of *Words* (for I never profeſt my ſelf an *Orator* :) neither, indeed, ſhould I hold ſuch a dreſs ſuitable to any one going to his Death. But to paſs from theſe ; it behoves me to look upon You ſo long as it is permitted me to live with You ; my tender zeal therefore of your future welfare enjoines me to Recommend one particular to *your care* ; which infinitely concerns You : and that is Your Choice of *Company*. *Good Acquaintance* will improve both your knowledge and demean : by *your Converſing* with theſe, You ſhall *every Day* get by heart ſome new leſſon, that may ſeaſon and accommodate You

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Whereas our debauched Gallantry (the greateſt *Impoſtor* of youth) would by their ſociety quickly deprave You. Now to apply a *Remedy* to ſo dangerous and infectious a *Malady*, be tender of Your *Honour*; beware with whom You Conſort; Be known to many, but familiar with few. Wherein, above all things, make uſe of this *Directory*: It will prove highly uſeful to you in theſe relations of *ſociety*. It was the obſervation of a *Divine Moral*; and well deſerves the attention of the pregnanteſt & pudenteſt apprehenſion. Make ever *choice* of ſuch for your companions of whom You retain this grounded Opinion, that you have

have either hope to improve them, or be improved by them. The one, as they argue a fairer, docile and pliable disposition: So the other being indued with parts, may by degrees bring their attentive *Consorts* to an higher pitch of knowledge and moral Perfection. And great pity it is, that our *Youth*, even in the eminentst Extractions, should make so light an estimate of time: as to *hold* no *Consorts* fitter for their Concerns nor corresponding with their Tempers, then such who only study a fruitless expence of time: making no other account of Hours, then Harbingers of pleasure: and as airy Lures to attract their light & liquorish appetites,

tites to prohibited delights. Be tender then, as You wish ſucceſs in the *World*, or the continuance of my Bleſſing, of the *Honour* of the *Houſe* from whence you came: and *your own Reputation*; the preſervation whereof ſhall make you live in me *now dying*: and raiſe You an honeſt Fame in mine Aſhes. Fame is ſuch a precious Odour, as neither thoſe who are in the higheſt Rank can impair it without an impeachment to their *Honour*: ſo neither thoſe of a *lower Condition* can juſtly nor conſcientiouſly tender it, but it will ſend forth a fragrant breath upon the *preſerver*. Houſes are but weak material ſtructures ſubject to breaches and decayes; unleſs

unleſs repaired and *ſupported* by the general approvement and repute of their *Enjoyers*.

I could challenge from many deſcents, but my thoughts have ever been eſtranged from titular arrogance: holding only *Fame* to be the ſtrongeſt continuer of a *Family*: being born up with ſuch an impregnable Arch, as it needed no groundling Buttereſſes to preſerve it: *nor any Secondaries* to prevent an untimely ruin.

It has been my fortune to make experience of a pretenſive *ſtay*, which proved ſo unſteady; that if I ſhould live many Years (as now my ſhort life is meaſured forth to a few hours) it would make me henceforth to re-

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member that cautionary advice: Let not the Titles of *consanguinity* nor *affinity* betray any man into a prejudicial trust.

Whence it was that I Observed some *Persons*, no sooner advanced to places of unexpected greatness, then they put on the severe countenance of Justice, pretending to imitate the example *of Titus Manlius*, who in a case of Justice gave sentence against his own Son. But I found those to be only formalities; or politick semblances: they would not disoblige themselves for their friends security. These differed far from *Themistocles* Opinion, amicable candor & resolution; who being requested

ed to bear himſelf indifferently in his cenſure: and even to his own to put on the face of *Rigour*, anſwered; Be it far from me not to pleaſure my friends in all things.

As for my addreſſes, they were ſo qualified in their relation to Obedience, as they ſtooped not to any ones application nor aſſiſtance.

Now *Tom*, as You are the immediate hope of my *Houſe*: ſo be it your care to entertain no thought below your ſelf. Your courſe has been hitherto approveable: enabled by generous education abroad: and imitable examples at home: thoſe to adorn; theſe to compleat.

Being thus grounded, ſet your

your ſelf to thoſe tasks that may uſefully improve You; and by degrees accompliſh You. In private and retired hours conſult with the *dead*; being the beſt means to make Men wiſe: make devout *Books* Your diſcreet Conſorts; *they* will tell you what You are to do without fear of cenſure. Theſe will beget in You a contempt of that (the *World* I mean) which detracts moſt from the excellency of man.

Seneca wiſht for *Philoſophy*, whereto he was entirely dedicated; that as the face of the Univerſal *World* comes into view, ſo that *Philoſophical Idæa* might be preſented to us as a ſpectacle moſt

moſt unlike unto the *World* I am confident, *Tom*, it is the loweſt of Your Scorn to ſuffer Your Thoughts to be depreſſed with *inferior Objects*. Continue that Reſolution; it will arm You againſt all Occurrents.

In the carriage of publick affairs, my advice is that you appear cautious; Many by putting themſelves upon numerous imploiments have loſt themſelves: though in neighbourly Offices to be modeſtly active. manifeſts ſignal Arguments of *Piety*. But in all concerns appear *juſt*. This will beget You a *good report* among men; and acceptance before the *Throne* of Grace. All *juſtice* is com-

comprehended in this *Word Innocence*, all injuſtice reprehended. And if it were juſt to pronounce ſuch a *Sentence* upon loyal *Innocence*; I appeal to above. The practice of this Divine Office will render you blameleſs in all: by meaſuring your ſelf by others; others by your ſelf; and in doing unto others, as you would have done unto your ſelf: And to ſum up your directions in brief, that they *may* be more impreſſive in Your *Memory*: Expreſs your ſelf moderate in arguments of diſpute, cloſe in Your Counſels, and diſcreet in Your Diſcourſe.

As for your hours of recreation, let them never ſo

over-

overtake You, as to make your thoughts ſtrangers in what moſt concerns You. And make choice of ſuitable Conſorts in theſe. For though Precepts induce, Examples draw: and more danger there is in a perſonal Example, then any *Doctrinal Motive*: whence it is very obſervable, that thoſe whom we intimately affect, have ſuch attractive influence *over* us: as whether it be in the purſuit of pleaſure or profit, we ſuffer our ſelves to be drawn thereto by *their choice* without much examination of the probability of the iſſue, whereto their aſſayes are directed. All men are taught to *eſchew evil*, and to

do good: and there are *innate seeds* in every *Pious Disposition* moving him to the Observance of that *Direction*: But the nature of things is such, that where a *good man* is joined with a bad, the bad is not bettered by the *good*, but the *good* corrupted by the bad. We may then truly conclude that this *world* is a dangerous *Pest-house*: and if men out of a natural desire of conserving their health, and of avoiding what may indanger it, would be loath to enter into an house that is infected: much more are they to incline all Occasional ways of infecting their *inward House*, much more precious because partaker

taker of immortality. But I am hopeful that the influence of *Gods Grace* seconded with your constant & intire *Devotion*, will sufficiently strengthen You against all such humane frailties, which either the proneness of nature, or the corruption of these times may suggest. The *Lord* prepare you to entertain all Occurrents, with patience & cheerfulness. To *your Superiours* lawfully set over You, present your self in due Obedience; and in all *your Actions* acquit your self (for herein consists the hope and accomplishment of *your felicity*) a faithful instrument of *Gods Glory*,

Now one *Word* to You

Harry, who though younger by *course* of nature, has been ever dear and near my heart since thine infancy. Thine innocence has here for a season been a sufferer with thy Father: but let it not grieve thee to partake with him who doth so truly tender thee: and whose Parental hopes have been ever highly treasured in thee. Neither can I conceit otherwise (having had such experience of thy natural towardness) but thou rejoycest in thy suffering upon such an *Occasion*, and with so dear a Friend. But I hope it will not hold consistent with the prudence nor Justice of this State, that a Fathers guilt

guilt ſhould by way of puniſhment deſcend in a generation. I ſhall ſacrifice my life freely, as one, ſubject to an *aſſumed Authority*: be it their *goodneſs* to ſpare innocence: though I ſhould in my *loyal Thoughts* hold ſuch a Preſent a precious Pledge in Relation to a Juſt *Soveraignty*, and a Subjects duty. But I hope, my blood may ſufficiently expiate the grandeur of my crime, if it were greater, without farther revenge.

The Fortunes left You by the aſſiſtance of our friendly Truſtees (for I have been long time a ſtranger to mine own) may by Gods providence appear compe-

tent for a *Younger Brother*: Sure I am, it is all I can do for You. Be it Your Care by honeſt ways to improve them; at leaſt to preſerve them; which is *good Husbandry* in theſe days. In a *Word*, if Your Eſtate be not ſufficient for You; be ſufficient for Your Eſtate. This was the advice of a wiſe Statiſt, Obſerve it.

Return my bleſſing to Your Siſter my dear *Bab*: and tell her from a dying Father, that ſhe needs no other example then her vertuous Mother for her *Directory*: in whoſe ſteps, I am confident, ſhe will walk religiouſly. Her modeſt and

blame-

blameleſs demean can promiſe nothing leſs.

And now *my dear Ones.* as my deſire is that you ſhould, in this *laſt Legacy of my Love* and parental duty remember me; ſo my Requeſt is that neither You nor any of my Relations ſuffer that *memory* they Retain of me to be accompanied with immoderate grief. After a troubleſome voyage encountred with many croſs Winds and adverſe *Billows*, I am now arriving in a ſafe *Harbour*: and I hope without touch of *Diſhonour*. As for Death, though it appear terrible to all fleſh; I have long expected it, and by a *conſcientious Conſequence* prepa-

red me for it. And to make it more familiar to me; before I was call'd up to this City, I made my *Coffin* my *Companion*: that I might with more Reſolution look Death in the face, whenſoever it ſhould aſſault me. An Hatchet to a weak ſpirit may preſent more fear: but a Fever to a Patient more Pain.

My Peace I hope is made with God: having in thoſe ſolitary hours of my retirement made this my conſtant ejaculation: O, how can we chuſe but begin to love him whom we have Offended? or how ſhould we but begin to grieve that we have Offended him whom we love?

This

This was the ſolace of my choice: which through *Gods Goodneſs* ſhall admit no change: and with this will I end, drawing now towards my End.

A Receipt of Continual Use and Application.

"MY *Heart* is signed with the signet of "*Gods Love*;

"My *Hatred* is only "bent against sin and my "self;

"My *Joy* in God *my* "*Saviour*;

"My *Grief* that I am not "all his;

"My *Fear*, even in this "short *remainder*, is to offend "him;

"And my *Hope* is to en- "joy him.

Devo-

Devotionall
ADDRESSES,
After his Sentence OF
DEATH.

DEaths Doom to *ſenſual Ears* ſad tidings brings
For death's the King of fears, and fear of Kings.
But to a *Mind reſign'd*, a welcome Gueſt,
And only *Convoy* to the Port of Reſt;
A freer from *Reſtraint*, wherein I long,
Eſtrang'd from *Earths contentment*, ſung *Sions Song*.

Being

BEing now to put off my Garment of *Mortality*, in assured hope to exchange it with the White Robe of *immortal Glory*.

In this my farewel to Earth, it is my fervorous desire to *bequeath* these my *last Addresses* to You, the *dearest Pledges* I had upon earth.

Draw near me, and hear those last *Words* which I must ever on earth speak to You. Sure I am, that the dying *Words* of an affectionate Father, cannot but fasten deeper, and retain a *Memory* longer, then the speech of the moving'st *Orator*.

Fear God above all things; it is the *beginning of Wisdom*: and will enrich You above your

your Portion. You are now in the *ripening progress* of your Time: and entring the *first Lists* of your Youth, wherein you are here *surrounded* with numerous *temporary tryals*; let *good Company* seconded with the exercise of piety season You: so shall his blessing, who hath blessed me with *constancy* in suffering, *Crown you.*

Be honest in *your Ways*; spare in *your Words*; plenteous in good works. Proportions God hath given You, portions by Gods providence (though lessened by these occasional Overtures) I have left you; enrich these with the best portion, the Ornament of Vertue.

Specious

Specious Features are not to be valued to the precious embellishment of that *inward beauty*, which accomplisheth a Divine *Soul*.

Be what You seem to be; and seem what You ought to be: I never loved that countenance, which could promise much, and perform nothing. Reality is the only *Cognizance* of a *good Conscience*.

Ever Reflect on him that made you: and make *Devotion* your constant *Diary* to conduct you.

Be tender of those you Rank with; either to better them, or to be bettered by them. Dead Flies corrupt the preciousest Ointments.

Be

Be humble to all, *Humility* is the way to *Glory*: this it is will make you amiable to the Creature; *Glorious* in the ſight of *your Creator*.

Learn how to Obey, that You may know better how to Command.

In the *Conſideration* of human *felicity*, there is *nothing* becomes more incurable, then what is habituate: when cuſtome of ſin takes away all ſenſe of ſin. Old ſores Require long cures.

Reſerve Divine thoughts for ſanctified *Rooms*: In *holy places* is the Devil ever buſieſt.

No diſeaſe more dangerous then the *Lethargy* of ſin. This ſleep brings ever an heavy

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heavy awake: For though like a tender Nurse, she sings a sweet Lullabee to her deluded child, it is ever in worst case, the more it sleeps; for it dies in sins-slumber, and perisheth untimely by the blandishment of her Mother.

Consider this, my dearest Ones. *Resist the Devil, and he will fly from you*: Suffer not the first motions of sin to seize on You. *Pray continually*, because You have an enemy assailing You incessantly: the Combat is short, *your Crown Eternal.*

In the *Heat* of the *Day*, think of the *Evening*: The *earnest-penny* will *recompence* your pains: Continue to the

end,

end, and your Reward shall be endless.

Be not too curious in enquiring what You are to receive after this Life; but so labour that you may receive your Reward of glory after this Life. Many, by too curious an Itching after what they were to receive, have deceived themselves, by loving their Reward more then God.

Let nothing on earth take *your hearts*; Let the Divine Love only possess them, so shall You find quietness in them.

That heart cannot want, that possesseth God. He will be a light to direct it, that it stray not: A *comfort* to refresh

it

it, that it fail not. For all earthly helps, they must either leave us, or we them: wherein it falleth oftentimes forth, that we are most afflicted even in those, wherein we expected most *Comfort*.

It is one thing to live on Earth, another thing to love Earth. To be in the *World*, and of the *World*, are different *Conditions*, *Tabernacles* are not to be accounted *Habitations*. While we are sojourning, we must be journeying towards *Canaan*: nor may we rest till we get home.

O my tender Ones (for never were Children more dear to a Father) make every

ry day of your life a promising passage to Your Native Country. As every day brings You nearer *your grave* may every Day *increase* in You the richness of his *grace*.

Let the *Joys* of Heaven and *Torments* of Hell be familiar with You; by meditating of the *Felicity* of the One, and *Infelicity* of the Other; these to deter, those to allure.

Be not too much taken with *Fashion*; it is the Disease of this Age: Comliness is the most taking dress to a discreet eye; whatsoever is else, *borders* on sin, and becomes *Reputations* stain.

I am not now very Old, when this *Judicial Sentence* has

has enjoined me to leave you, yet never did that *spreading vanity* of the Time much surprize me.

For my part, I did ever rather affect not to be known at all, then to be known for Singular. It is a poor accomplishment that takes her essence from what we wear. The Rinde makes not the Tree precious, but the Fruit.

Neither speak I this to excuse my frailties. I confess my diversions have been many; but through *my Hearty* Conversion and unfeigned Contrition, by the merits of *my Saviour*, I hope, my peace is made.

Now to continue my *final Bequest*, My desire is, that you

you would be circumſpect in *your diſcourſe*. Though no *Society* can ſubſiſt without *Speech*, Yet were it very neceſſary to be cautious of the *Society* to whom we direct our Speech. I may experimentally ſpeak it, having ſo highly ſuffered by it. Few or none have ever been hurt by ſilence; but many, too many by too prodigal ſpeech have engaged their freedom to the power of their Foes: varniſhed over with the ſpecious pretences of Friends.

Let your whole *Life* be a *Line* of *Direction* to your ſelves; and of *inſtruction* to others.

Be more ready to *hear* then to *teach*; and above all things,

things, let *your Fame* be a living Doctrine to *your Family*.

Be diligent in the *vocation* or *imployment* You are called unto: and be ever doing some *good Work*: that the devil may never find *you* unemployed: for our *Security* is his *Opportunity*, to prevent his sleights give no way to sloth.

When you come into any *Holy place*, call him to mind, to whom it is dedicated. *hold* your selves then as retired from the *World*: and lift up *your Hearts* to Him, who is your Hope and Help, both here and in a better *World*.

Esteem of all men well; and of your selves the worst.

Suffer with others, when you shall hear them *defamed*:

and

and preſerve their Report as well as You may. For it is not ſufficient to be tender of our own, and impeach others: but to tender others as our own.

Stand always in an humble and Religious fear.

Be not aſhamed to confeſs what you were not aſhamed to commit.

If at any time, *through frailty*, You fail; with tears of unfeigned contrition Redeem Your Fall.

Walk with an undefiled Conſcience; knowing that *you* are in his preſence, whoſe *eyes* are ſo pure, as they cannot abide *iniquity*; and *whoſe* Judgment ſo clear, as it will ſearch out *Hypocriſie*.

Keep

Keep your bodies undefiled; Temples ſhould be pure and unpolluted.

If your deſire be to honour *your Maker*, You muſt make *your heart* his Harbor.

Every Country hath one chief *City*; and that ſituate in the *Heart* of the Land, and becomes the Kings Seat. Your heart ſhall be the *City* of the King of Kings, ſo you guard the gates of your *little City*, that no ſinful intruder nor uſurping deſigner enter nor ſurprize them; no corrupt affection win in upon them.

Now the better to ſecure your State; Let your eyes your City-Centinels, be ſo directed, that they become not

not distracted: by wandring abroad, they beget disorder at home.

all neighbourly Offices I commend unto You; they gain love, which is the *Oyl* of our life. But too much familiarity I do not admit; *Charity* is expedient to all *Familiarity* to few,

Cherish *Affability*, there is nothing that purchaseth more love with less cost.

Friendship is properly term'd the *Fruit* of *virtue*; without which ground it becomes an unripe fruit, and loseth its kernel.

Prefer *restraint* of the *Body* before that of the *Mind*; there can be no true freedom, so long as the Soul

is liable to thraldom.

I have been known to *ſundry Holds*; Yet I found my infranchiſed mind, when I was moſt eſtranged from enjoyment of *Liberty*, to be the freeſt injoyer of it ſelf.

Hold nothing comparable to the eſtimate of a clear Conſcience; a *continual Feaſt* admits no competition with a *Cloud* of impeaching Witneſſes. This hath been my Anchor-hold to ſecure my Veſſel.

The terrors of Death are but Objects to the eye; with a *momentany* ſenſe of a little pain to the *Body*, whereas if the Soul through the guſts of a Reſtleſs Conſcience,

grap-

grapple with *death*; and gives up her hold, her ſufferings are to *eternity*. A ſhort ſtorm ſhould not diſcourage us, when we are within the ken of our *Harbour*.

Proſperity is a fair gail; but the *Memory* of it rather afflicts then refreſheth us; when our *ſecurity* has *thrown* us upon a ſhelf, before we come a-ſhore.

If earthly enjoyments had ſeiz'd on me; *my death* might have prov'd more Natural, but through thoſe *Preparations* wherewith Gods *Goodneſs* hath furniſhed me, perchance not ſo welcom.

I am now to put off that which troubled me moſt; to become cloathed with his

righteouſneſs, whoſe All-ſufficiency has pleaded my cauſe.

In my Period to theſe; and to Order *your Courſe* the better in the Current and *Progreſſion* of your affairs: Let not the Sun ſhine upon You, before you have commended your ſelves to that *Son of Righteouſneſs*, to direct You in all your ways; and inrich You with all *good Works*.

To conclude, (for I feel my failing faculties, through continuance of my long reſtraint, and late neceſſary addreſſes, drawing near their *Concluſion*;) Let your *Youth* be ſo ſeaſoned with all *Goodneſs*, that in your *riper age*, You

You may retain an habit of that which *your Youth* practiſed.

Well-ſpent Minutes are precious treaſures; whoſe reviving *Memory* in our *Recollection* of what we gathered by them, will refreſh your fainting Souls in their ſharpeſt guſts of humane frailty.

To ſpeak of *Marriage* to You, I will not; only this let a religious fear accompany thoſe acquieſcences: wherein I Conceive a parity in deſcent, a *Competency* of Fortune, but principally our *Harmony* in a religious *profeſſion* may conduce highly to your future Comfort: and remove thoſe *Occaſional*

diſcontents, which a failing in any of theſe too uſually procures: which completed, may *your Choice* thus equally tempered with diſcretion and affection admit no change: ſo ſhall a pious emulation in your ſucceeding Relations ſecond Your Choice.

Prefer *your Fame* before all *Fortunes*: it is that ſweet Odour which will perfume You Living, and embalm You dying.

I find my ſelf now, through the Apprehenſion of my approaching Summons, which I ſhall entertain with a cheerful admittance, breathing homeward: the eye of my body

is

is fixt on You ; the eye of my Soul on Heaven: Think on me as your Natural Father ; and of Earth as your Common Mother. Thither am I going, where by courſe of Nature, though not in the ſame manner, you muſt follow.

I am to act my laſt Scene on a Stage ; You in a turbulent State.

Value Earth as it is; that when You ſhall paſs from Earth, You may enjoy what Earth cannot afford You ; to which happineſs your dying *Father*, haſtning to his dear Spouſe and your Virtuous *Mother*, faithfully commends You.

Additional Instructions privately delivered before his coming to Tower-Hill.

DEar Sons, as You were tender to me, Remember these Funeral Advertisements of your adjudged Father. The serious Observance whereof I shall account my *Ceremonial Obsequies.*

Be *zealous* in your service of *God*; ever recommending in the prime hour of the day,

day, all your enſuing actions deſigned and addreſſed for that day, to his *gracious protection.*

Be conſtant in *your Reſolves*, ever grounded on a *religious Fear*, that they may be ſeconded by *Gods favour.*

Be ſerious in your ſtudies: and with all *Humility* crave the aſſiſtance of others, for your better *proficiency.*

Be affable to all, familiar with few.

Be to ſuch conſtant *Conſorts*, where you have hope to be daily proficients.

Be provident and diſcreetly frugal in *your expence*; never ſpending where honeſt *Providence* bid You ſpare: neither ſparing where Repu-

tation

tation invites You to ſpend.

Continue firm in *brotherly Unity*: as you are near in blood, be dear in your affection.

Honour thoſe, to whoſe charge you are intruſted.

And ſweet Jeſu, with thy Grace enrich them, to thy *Glory*, their *Relations* comfort.

His

His Letter to a Perſon of Quality, and his late Fellow-Priſoner.

Sir;

TO render you an *account* of my preſent condition ſince my remove to this *City*: and return a grateful ſatisfaction to *your expectance* in all ſuch concerns or occurrences as have encountred me ſince my commitment to the *Tower*; in Relation to your deſires and expreſſions by Letter; for which, I hold my ſelf highly Obliged to your indeerment and noble reſentment in my ſufferings.

I ſhall

I shall acquaint You briefly, (for no long time must be now permitted me,) in these *my last lines*: as the definite Sentence of Death pronounced upon me, has sufficiently assur'd me.

Some short time after my commitment, Mr. *Mordant*, Dr. *Hewit*, and my *self* were *Ordered* to appear before the *High-Court of Justice* at *Westminster*: where we *stood* indicted *of High Treason*: and where Mr. *Mordant* by his discreet *carriage*, and *singular preparation*, seconded with the fair acquiescence of the *President*, after a long and anxious examination of his Cause, became acquitted. Doctor *Hewit* denying the

juris-

jurisdiction of that *Court*: after he had alledged sundry Arguments and Reasons to strengthen his *appeal*, and evince the illegality of their proceedings, having *debarred* himself of the benefit which he might probably have obtained, as some vainly thought, by submitting to a trial, received the sentence of Death. Which, I can ingeniously assure you, Sir, he received with much constancy, resolution and composure. Though it has been reported since the time of his impeachment, that upon maturer advice of such as by a more peculiar *relation* had an influence over him, he could have been contented

to ſubmit to a trial: and that petitions were preſented to that purpoſe, but through ſome *titular* defect or other, he might not be admitted to that favour. Howſoever, I am very confident, that this *Gentleman* was ſo conſciencious in all his actions; and ſo confirm'd in his *profeſt zeal*, as he would entertain nothing below himſelf.

High and of weighty conſequence were the Articles that were drawn up againſt me: and theſe laid to my charge with much vehemency. *Eſpecially* my conference with ſome perſons at *Hull*; which I conceived (as I then told them) to be rather a ſecular diſcourſe; and ſuch ſociable

ciable chat, as it might be in-any equal Judgment, *held ſooner for a jeſt*, then a deſign of State. Whereto the *Attourney* was pleaſed to make anſwer *facetiouſly* according to his uſual manner, and with much punctuality: That he never *heard* in all his time, that *treaſon* was held a *jeſt*. And then with a *ſupercilious ſmile* turning himſelf towards me: Sir *Harry*, ſaid he, *you* have *jeſted* your ſelf fairly out of *your Fame*, *Eſtate*, and now according to the merit of Your Cauſe very like to *jeſt* your ſelf into a grave to your laſting diſhonour. I inſiſted not much upon defence nor vindication of mine innocence; for I *underſtood*, it was effectleſs.

leſs. Thoſe Peſons who were my accuſers, were for time, place, and every circumſtance, ſuch convincing evidence, (beſides their perſonal prevalency in the eye of that Court) as my reply in what tenor ſoever would have proved fruitleſs: and either not heard at all, or expounded to my diſadvantage: The only *Guard*, then, that I ſtood upon, was *Silence* and *Patience*.

Though as the caſe ſtood in my particular, I could not hold thoſe *Perſons* my competible Accuſers: nor well deſerving *eſtimation in that high Court*; being ſuch, as their compliance (had not *probable hopes* or preferment diverted

ed

ed them) could have conſci-enciouſly cloſed with my Principles: but the *fears* of *danger*, and the hopes of *ho-nour*; were in the *firſt* ſuch *determents*; and in the *latter*, ſuch inducements; as they begot in them an indifferen-cy in the one: and a reſolu-tion for the other.

I would not willingly give you a trouble, as I ſhall not to the World long. The Court, upon the evidence given, adjudged me to die: but by Petition and the *Pro-tectors* clemency: not in that diſhonourable manner, as we were ſentenced. So as my reſolved Soul, now in the merits of Chriſt, is winging her flight for Heaven. My

preparation becomes freer from distraction, by the gentile demean and civilities of our *Lieutenant*: and by his command, of the Soldiers modest carriage towards us, in our private devotions, and other holy Duties. Which *pious Office*, as it conduceth much to our peace, so it cannot but redound highly to the *Commanders* honour. Compassion in places of Command, where Authority may be executed without controul, deserves, for the *rarity* of it, an eminent Attribute.

Dear Sir, He begs at your hands the assistance of *your Prayers*, who, as in his Life, so now at his Death, in the realleſt

realleſt Offices of Love, remains

Your moſt affectionate

June 4. 1658. *Servant.*

H. S.

Funerals

Funerals are for the Dead: Memorials for the Living. Solemnity of the one, cannot parallel the Memory of the other. The one limits to time, the other to Eternity.

His

HIS EPITAPH.

DEad unto Earth, *before*
I paſt from thence.
Dead unto Life, *alive to con-*
ſcience.
Juſt, and by Juſtice doom'd;
impeach'd by thoſe
Whom Semblance *writ my*
Friends, *their witneſs Foes*
My Silence *in Reply impli'd*
no guilt,
Words not believ'd reſemble
Water *ſpilt.*
Upon the parched ſurface of the
floor, *No*

No sooner dropt, then heat dries
up the showre.
To plead for life where ears are
prepossest,
Sounds but like airy Eccho's
at the best.
The Hatchet *acted what the*
Court decreed,
Who would not for his HEAD,
lay down his Head?
Branches *have their* depen-
dance *on the* Vine.
And Subjects *on their* Prin-
ces, *so had mine.*
The Native Vine *cut down,*
her Cyenes *wither,*
Let them then grow *or* perish
both together,
Thus liv'd I, thus I dy'd; my
Faith *the* wing,
That mounts my Kingly zeal
to th' Highest King.

His

HIS Corpſe at the Interceſſion of his Friends was permitted by the Uſurper to be privately Carried down into *York-ſhire*; there to be Interr'd in the Burial place of his Anceſtors: which was done with all decent Solemnity.

HIS Tomb Stone, is of black Marble removed from St. *Roberts* Chappel in *Knaresbrough* belonging to the Family with the following Incription.

SANCTI ROBERTI

Huc Saxum advectum est sub eodemq; nunc Jacet hic Henricus Slingesby Henrici *filius Cui e Parliamento Ejecto & ex plebiscito bonis omnibus exuto nihil aliud supererat.*

Quam ut vellet Animam suam salvam esse passus est Anno Etatis *suæ lvij. Sexto* Idus *Junias, Annoq;* Christi 1658.

Fidei in Regem Legesque patriæ Causa: Non perjit, sed ad Meliores Sedes translatus est a TYRANNO CROMWELLIO *Capite Mulctatus; posuit* Thomas Slingesby Baronetus *Non Degener Nepos.*

Anno Æræ Christi 1663.

FINIS.